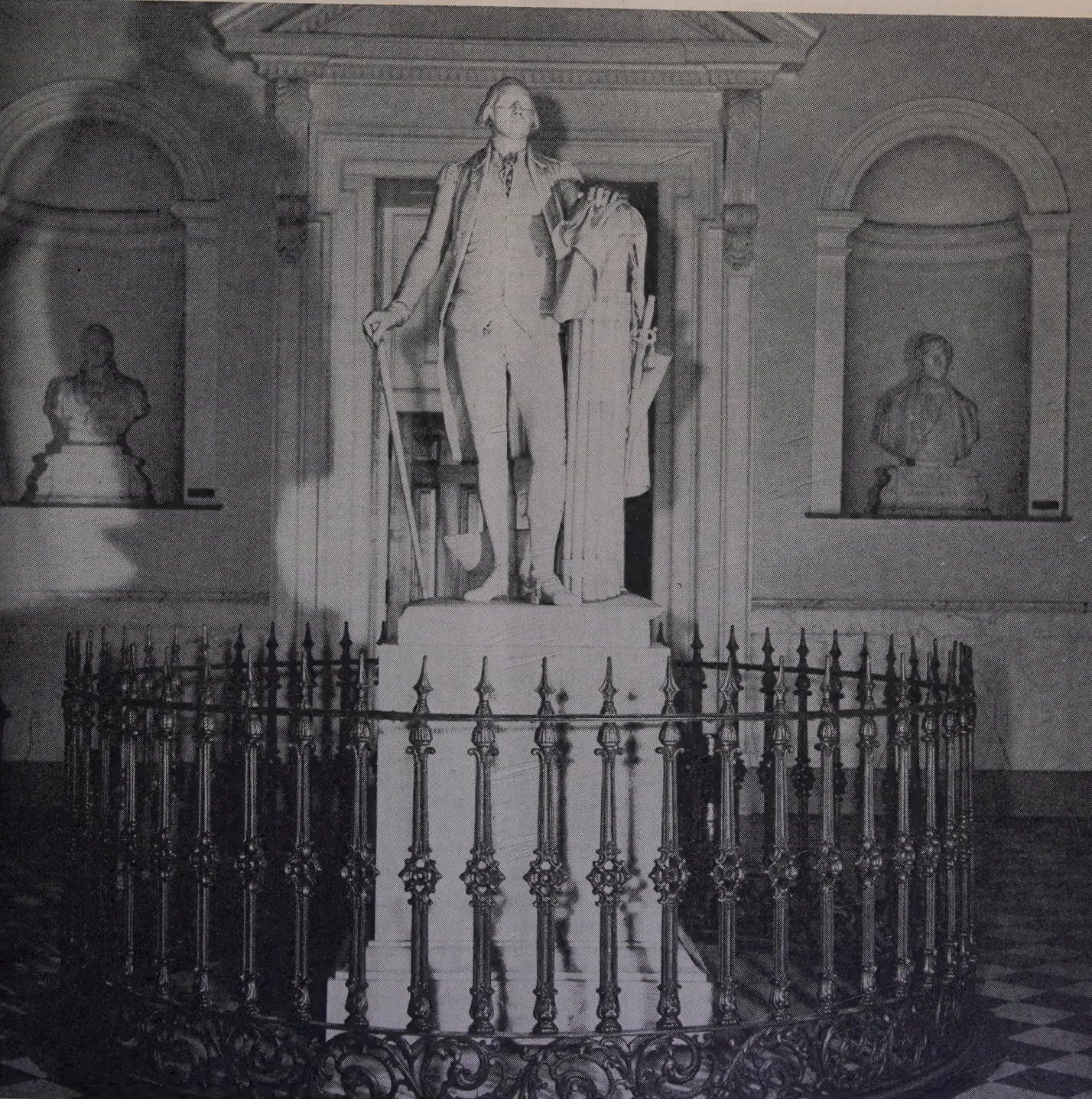


# *the Alliance Weekly*

FEBRUARY 22, 1956



*In this issue*

HOUDON'S WASHINGTON, CAPITOL ROTUNDA, RICHMOND, VA.

REVIVAL IN THE VALLEY OF DRY BONES . . . . . By Alvin Martin  
GETTING THE BEST OF WRONG MOODS . . . By Frank Bateman Stanger



# The Editorial Voice

## THE USE AND ABUSE OF BOOKS

*For a good many years I have been receiving requests by letter and in person from countless numbers of ministers, missionaries, students and alert Christians of every sort for advice concerning books and reading. My friends no doubt greatly overestimate my ability to speak wisely on this matter, but in the hope that I may be able to contribute somewhat to the spiritual progress of younger and inexperienced Christians I offer here a few words of counsel.*

*What appears here over the next few weeks will be an honest effort to help those who are humble enough to feel their need of it. My opinions will of course be my own, and will not necessarily reflect those of The Christian and Missionary Alliance; and if I should appear to be speaking ex cathedra I trust my indulgent readers will set it down to a temperament that usually finds it hard to see more than one side of a question even while struggling manfully to see at least two.*

*Lest someone write to remind me that the Bible is the best book, I assure everyone that I take for granted that my readers are lovers and students of the Bible first of all. I write here of books other than the Bible.—EDITOR.*

### I. What Should a Book Do for Us?

It is a doubtful compliment to a book to say that we found it so interesting that we "read it at one sitting." A book that can be so read is not likely to be the most helpful one.

The best book is the one that sets us off on a train of thought that carries us far away from and far beyond the book itself. Sometimes a single paragraph will accomplish this, or a single sentence; then we will be wise to close the book and let God and nature and our hearts be our teachers.

When the noted scholar Dr. Samuel Johnson visited the king the two sat for a while before the fire in silence. Then the king said, "I suppose, Dr. Johnson, that you read a great deal." "Yes, Sire," replied Johnson, "but I think a great deal more." One of the English poets—I believe it was Coleridge—boasted to a Quaker lady about his study habits. He began his studies the instant he got up in the morning; while he dressed he memorized poetry; he studied his Greek vocabulary while he shaved; and so to the end of the day. The lady was unimpressed. "Friend," she asked reproachfully, "when does thee think?"

Apart from technical information which, of course, must be received from others, a man can teach himself much more than he can learn from books. A good book

should do no more than prime the pump. After that water will flow up from within as long as we keep handle working, and long after the original cup of water has been forgotten.

All else being equal it is desirable that Christians, especially ministers of the gospel, should be widely read. It is a disagreeable experience to present oneself before a teacher for religious instruction and discover in less than three minutes that the said teacher should have changed places with his listeners and learned from them rather than they from him. If he is a humble man who sticks close to the small plot of ground with which he is familiar he may, if he loves God and men, succeed in ministering to the spiritual needs of his flock. If, however, his ignorance is exceeded by his arrogance, God help his hearers. If he boasts of his ignorance and scorns learning, show me the nearest exit! I can learn more from a child laughing on the lawn or a cloud sailing overhead.

Another type of speaker that drives me out into the fresh air is the unco-learned who knows more than he can handle comfortably and has more big words than he knows what to say with. He looks at his hearers in a faraway detached manner and talks of matters remote from their interest and above their understanding. His vocabulary consists almost wholly of academic jargon. He is sure to try to establish a "frame of reference," to "think in terms of" while he exhorts his listeners (if they are still listening) to "live horizontally" instead of "vertically," or vice versa. The racy, colloquial language that people understand is carefully avoided and an artificial argot that blocks communication studiously chosen. To the great majority of persons it amounts to hearing a sermon preached in Sanskrit. Learning that produces this effect must be classified as pseudo learning and has nothing to recommend it.

The book that informs us without inspiring us is indispensable to the scientist, the lawyer, the physician, but mere information is not enough for the minister. Knowledge about things constituted learning, the encyclopedia would be all the library one needed for a fruitless ministry. The successful Christian, however, must learn of God, himself and his fellow men. Such knowledge is not gained by assembling data but by sympathetic contact, by intuition, by meditation, by silence, by imagination, by prayer and long communion. I therefore recommend reading, not for diversion, nor for information alone, but for communion with great minds. The book that leads the soul out into the sunlight, points upward and bows out is always the best book.

The man who can teach me to teach myself will serve me more in the long run than the man who spoons knowledge to me and makes me dependent upon him. The teacher's best service is to make himself unnecessary. The book that serves as a ramp from which my mind can take flight is the best book for me. The book that follows me to the pulpit and intrudes itself into my sermon is my enemy and an enemy to my hearers. The book that frees me to think my own inspired thoughts is my friend.





Israel's Premier Ben-Gurion

*Before God is through performing miracles on  
Israel's behalf His prophetic plan  
for that nation will become a glorious reality*

## REVIVAL in The Valley of Dry Bones

By REV. ALVIN MARTIN

THE greatest events in fulfillment of prophecy to occur in our lifetime are those connected with the rebirth of the nation Israel. Those who know the facts leading up to the establishment of this new state agree that it is a modern miracle.

Against a background of hopelessness and despair, and in the face of terrific odds, Israel has again become a nation. Within a few hours of the proclamation made by her leaders, the surrounding Arab nations officially declared war on her. Lebanon from the north, Syria and Iraq from the northeast, Jordan from the east and Egypt from the south began a coordinated invasion. The Israeli Defense Army was not officially established until twelve days later, on May 26, 1948, and what could be expected of a newly-organized army when attacked from all sides by five regular armies which had years of service behind them and were well equipped? What chance did Israel have? An infant nation with a population of only 600,000 was being threatened by allied Arab nations having an aggregate population of over 14,000,000.

There is no human explanation for the victory which enabled Israel to survive. It is true that Israeli soldiers fought courageously and made noble sacrifices to defend their country. But most of them will agree that apart from another important factor they could never have won. That factor is revealed in the Word of God.

On May 14, 1948, when Mr. David Ben-Gurion proclaimed Israel's independence, he had quoted from the twenty-seventh chapter of Ezekiel in

recognition of the prophetic significance of this great event. This chapter is often called the "Vision of the Valley of Dry Bones." Ezekiel was sent by God to preach to the Jews living in Babylonian bondage. These captives of Judaea and Jerusalem had become subject to a heathen nation. Their government had been overthrown and their capital city and Holy Temple were destroyed. Their future as well as their present must have seemed utterly hopeless.

Ezekiel sought to encourage the despondent captives with assurances of God's faithfulness by revealing to them God's prophetic plan to restore that nation and revive their spiritual life. This is the burden of the chapter. The pattern of prophetic development as it relates to the political resurrection and spiritual revival of Israel is given in the form of a vision described in the Book of Ezekiel.

One day the Spirit of the Lord showed Ezekiel a vision of a valley full of many bones. To accent the utter hopelessness of the situation, the prophet noted that the bones were not only very many, but very dry. While Ezekiel was viewing

this pathetic scene of death and despair the Spirit of God asked him: "Son of man, can these bones live?" In terms of natural laws there could be only a negative answer, but the prophet's reply revealed his faith in God Almighty, who is not only all-powerful but all-knowing. He answered, "O Lord God, thou knowest."

Ezekiel's faith was then put to a greater test in the form of a divine commission. The Lord spoke to Ezekiel a second time, saying: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." To the natural man this appears to be a stupid occupation. What would be the use of preaching to a pile of dry bones? Nothing could ever come of that sort of activity. Even to those who claim faith in God, a commission to preach the Word of the Lord to the dead is a severe test. Not only was Ezekiel's audience dead spiritually so they could not understand the prophet's message, they were dead physically so they could not even hear his words. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). The prophet's audience did not even have ears to hear. Surely his task appeared useless.

The key which unlocks this highly figurative passage is found in the eleventh verse, in which the Spirit of God explains the meaning of the vision by saying, "Son of man, these bones are the whole house of Israel." This was the message Ezekiel was called to proclaim to the Jews living

*Rev. and Mrs. Alvin Martin were to have returned to their work in Beersheba last September but Israeli visa regulations have so far barred the way. Readers of this message from Ezekiel's prophecy will recognize clearly their duty as Christians to pray for Israel and for the messengers God would send to proclaim His full revelation in Christ to them.*



in helpless captivity and despair: "Thus saith the Lord God unto *these bones*; Behold, I will cause breath to enter into you, and ye shall live." In one sweeping statement, characteristic of the wonderful promises of God to man, the Lord reveals His ultimate plan for "these bones . . . the whole house of Israel."

The Hebrew word *ruach*, translated in the fifth verse as "breath," is often translated "spirit." Following the Hebrew syntax the translation would read: "Behold, I will bring into you spirit and ye shall live." By the time God is through performing His wondrous works for Israel, the seed of Abraham after the flesh, He not only will bring about their physical revival, but will place His Spirit within them. The result will be a spiritual revival that will last forever, for then we shall be on the very threshold of the millennium.

A brief description of the steps which will precede the ultimate spiritual resurrection of Israel is given in verse six. This is part of the Lord's message to "these bones" and contains the promise of God's miraculous workings that will effect Israel's physical resurrection even before that spiritual revival takes place. "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

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Ezekiel prophesied as he was commanded and as he prophesied he heard a great noise. He saw the shaking and regathering of the bones, until each one was fitted to its proper joint. He also beheld the laying on of the sinews (*gidim* in Hebrew), and the flesh (*basar*), as well as covering with skin (*'or*). What a miracle! But one thing was lacking: "there was no *breath* in them." Here again the word *ruach* is translated "breath"; it also means "spirit" as we noted in the study of verse five. In spite of the miraculous regathering, reorganization and physical resurrection of "these bones," the life or Spirit of God was not to be found in them at that stage.

Finally Ezekiel was commanded: "Prophesy unto the wind [*haruah* meaning not just "spirit" but "the Spirit" in Hebrew], prophesy, son of man, and say to the wind [*haruah*], Thus saith the Lord God; Come from the four winds, O breath [*haruah*], and breathe upon these slain, that they may live." He did as God commanded, "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

In the four verses which follow is found the interpretation of this vision: "Son of man, these bones are the whole house of Israel . . . Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and *bring you into the land of Israel*."

This is a clear explanation of the first stage of the prophetic plan of God for dispersed Israel: the regathering, reorganization and physical resurrection of "these bones" in the land of Israel. But that is not all. The most important development yet awaits fulfillment: "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, *and shall put my spirit in you, and ye shall live*, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

In this divine interpretation of Ezekiel's vision it is clear that the true and ultimate life for the children of Israel is synonymous with their being filled with the Spirit of God. Israel is not prophetically destined

## God's Word

By Edward Payson

From the manner in which habitually treat the Bible we learn what are our feelings dispositions towards God; for we treat the Word of God, so shall we treat God Himself, were He to come and reside among us, in human form, as He once dwelt on earth in the form of His Son.

The contents of Scripture are a perfect transcript of the divine mind. If then God should come to dwell among us, He would teach the same things that the Scriptures teach, and pronounce upon us the same sentence which they pronounce. We should therefore feel towards Him as we now feel towards them. If we have reverence and love and obey the Scriptures, then we should reverence, love and obey God. But if we dislike or disbelieve the Scriptures, if we seldom study them, if we read them only with indifference or neglect, we should treat God in the same manner. Never would He be a welcome guest in a family where His Word is neglected.

to be a mere political entity, such as she is today, functioning as one of the nations of the world; Israel is called of God to be His chosen people, a "holy nation," filled with the Spirit and giving glory to His name forever. Before God is through performing His miracles of love and grace in behalf of "the lost sheep of the house of Israel," His prophetic plan for that nation will become a glorious reality.

But how shall these things come to pass? By the proclamation of the word of the Lord" unto "the whole house of Israel," for "faith cometh by hearing, and hearing by the Word of God." This is God's one and only method for making effectual the redemption of man. Coupled with the prophesying (preaching) to the people is the equally important action of prophesying to the Spirit—pleading or praying to the Spirit of God in behalf of the people. That is what Ezekiel was commissioned to do: preach the Word of prophecy (pray) to the Spirit to complete the miracle of granting the life of this nation.

(Continued on page 9)

THE ALLIANCE WEEKLY



# Getting the Best of

## WRONG MOODS

### 2. Depression and Despondency

By DR. FRANK BATEMAN STANGER

*"Singing and making melody in your heart to the Lord" (Eph. 5:19).*

THE preceding article (THE ALICE WEEKLY, February 8) the mood of anger was discussed. Now turn our attention to another wrong mood, which we speak of as depression or despondency or "the blues." We must learn to get the best of this also. In our Bible study we have discussed several outstanding illustrations of people who were victimized by depression and despondency. We have already noted the prophet Jonah as an illustration of pouting and despair. When he realized that the people of Nineveh had actually repented, he became utterly dejected. Hear his prayer: "There-fore, now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live" (4:3). Then later, after the worm had eaten the gourd which God had provided mercifully as a protection for Jonah, the prophet again was overcome by a mood of depression: "And it came to pass, when the sun arose, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live" (4:8).

The psalmist often passed through the dark vale of despondency and despair. In Psalm 116 he declares "the sorrows of death compassed me, and the pains of hell gat upon me: I found trouble and sorrow. . . . I said in my haste, All my foes are liars" (verses 3, 11). Like-

wise he confesses his moody periods of spiritual depression: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning" (Psa. 73:2-5, 13, 14).

The prophet Jeremiah frequently fell victim to such depressed and despondent moods. When he realized the intensity of the opposition to his spiritual mission and the utter hopelessness of his cause, viewed strictly from a human perspective, he often yielded to despair. Here are his own words while in such a mood (20:14-18): "Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?"

Perhaps the best known and most frequently quoted Scripture illustration of despair is Elijah. The dramatic story is recorded in First Kings 19. No more vivid description of the scene has ever been penned in popular language than the following:

"Midnight on Arabia's gloomy desert. Over this desert waste, with weary, dragging feet, comes a lonely wayfarer, the very incarnation of exhaustion and despair. He flings himself down under the low branching juniper tree, and as he falls to the ground an exclamation of despair escapes his parched lips: 'It is enough; now, O Lord, take away my life.' Who is this broken and dejected man who asks God to relieve him of the burden of life? It is Elijah! Elijah—the prophet who came upon the stage of Israel's history like a crash of thunder. Elijah—whose God answered by fire in the dramatic duel with the false prophets of Baal on Mt. Carmel. Elijah—who prayed for the rains to cease three years before and then prayed for the rains to descend! Elijah—who girt up his loins and ran in triumph before the chariot of the King to the palace at Jezreel. Elijah—almost the strongest and grandest man in the Bible, the very embodiment of dauntless courage and of faith in God, and one of the two men of the Old Testament who appeared with Christ on the Mount of Transfiguration. Yet here he is, groaning under the juniper tree and asking God to put a stop to his life."\*

\*From a sermon by Clarence E. Macartney, published by First Presbyterian Church, Pittsburgh, Pa.



Many of the outstanding Christian leaders through the centuries have known periods of depression and despondency. Professor Bainton tells us that Martin Luther's whole life was a struggle against depressions, a perpetual battle for faith. The content of the depressions was always the same: the loss of faith that God is good and that He is good "to me."

Charles Wesley, the "nightingale" of the Methodist Revival in England, knew what it was to experience deep spiritual depression. Shortly after his conversion experience he wrote these lines in his *Journal* (June 3, 1738): "I rose exceedingly heavy and averse to prayer; so that I almost resolved not to go to church; . . . when I did go, the prayers and sacrament were exceeding grievous to me; and I could not help asking myself, 'Where is the difference between what I am now, and what I was before believing?'"

Most of us, perhaps all of us, know from personal experience what it is to pass through periods of depression, to be despondent, to be afflicted with "the blues," to be tempted to despair. These are the periods when the joy of living vanishes temporarily, when thinking processes and speech movements are slowed down, when there is often a general irritability with people. Usually there is an intense desire to withdraw oneself, to get away from everything and everybody. The present appears dark and the future seems to offer no hope. Life is meaningless and we are tempted to ask the question, "What's the use anyway?" We must learn the secret of getting the best of these wrong moods.

Perhaps the following suggestions will prove beneficial. First of all, we must reflect for a little while in an attempt to discover any possible causes of our attacks of "the blues." In many instances the cause is soon discovered. Sometimes it is physiological: overwork, weakness following an illness, weakness following the use of drugs, blood pressure and glandular changes and the like.

At other times the cause is mental. Too little to do can result in a mental anguish leading to depression, or the attitudes "I never get what I want" or "I will never get what I want"

can result in despondency. Unhappiness in one's job is, likewise, a mental cause.

Or the cause may have a spiritual basis: a sense of loneliness, a lack of courage, the consciousness of inferiority, self-centeredness, the unwillingness to humble oneself, jealousy, worry, backsliding, sin in one's life, spiritual insecurity, hypocrisy. We must reflect until we have discovered those things in our personalities and lives which inevitably result in despondency and depression.

Once the cause or causes of such depression and despondency are known, then all those wrong things in one's life must be righted. The cause must be removed. One of the most interesting illustrations of dealing with such basic causes is seen in a study of God's dealings with Elijah at the time he became a victim of "the blues." Notice how God dealt with Elijah's mood of despondency and depression (1 Kings 19). We discover at least eight factors: (1) God gave Elijah sleep; (2) God gave Elijah something to eat and drink; (3) God called Elijah to worship; (4) God gave Elijah a new revelation of Himself; (5) God gave Elijah something to do for Him; (6) God impressed upon Elijah the spiritual truth that all the good people in the world are not dead yet; (7) God gave to Elijah a companion (Martin Luther once said that God used the love of a woman to help cure despondency); (8) Elijah had to be reminded that the work of God

would go on even after Elijah's death. An analysis of these factors reveals there were physiological, mental and spiritual causes of depression to be dealt with.

But someone will ask, What about those wrong moods of despondency and depression that just seem to descend upon us and for which no basic cause can be discovered easily? What about those moods for which there is no evident reason? We need such a time stimulant from the outside should not be relied upon. Worldly pleasures are not the answer. Material possessions do not insure happiness. Alcohol and narcotics do not solve the problem. In reliance upon narcotics and alcohol a person builds up an unreal world and leans in it for the time being. The use of narcotics is the refuge of the weak; it is a sign of frustration. The use of tobacco becomes an enslaving habit, and it never brings relief to the inner spiritual need. Drugs and narcotics of any kind, in any form, do not provide the answer.

Such wrong moods, even when there appears to be no discoverable cause, are spiritual problems that must be solved inwardly and spiritually. The secret of overcoming this type of wrong mood lies in realizing that they are manifestations of our own spirits and must be dealt with in a personal fashion, peculiarly one's own. Martin Luther used to say that for him to get discouraged or angry in a worthy cause had at times to dispel despondency.

Another suggestion for getting the best of such wrong moods brings us nearer to the heart of the matter. There is a spiritual tonic which can cure a man of his moods of despondency and despondency. The prophet Elijah received the assurance of the presence of God, and he received it in a dramatic way. "And, behold, the Lord passed by, and a great and strong wind rent the mountains, brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was in the fire: and after the fire a small voice" (1 Kings 19:11). The assurance of the Divine presence came to Elijah through

### Quotes from Our Contemporaries

DR. ROBERT L. EVANS, in *Prophecy Monthly*, reiterates a needful warning:

*"Thousands of unregenerate people today, seeking to satisfy religious cravings, seek teachers who will tickle their personal fancies and give them soothing syrup for their unholy natures. . . . If you want an audience for Sunday evening, put on a movie reel or two, and if remarks are to be made, let the preacher be well armed with funny stories. By such methods many carry on what they call 'divine services.' What is it but a form of godliness without the power thereof?"*

(Continued on page 7)

THE ALLIANCE W



# The Religious Caravan

DAVID R. ENLOW, News Editor

## HOME

**rt exempts Bible conference property from taxes:** Monroe County Court ruled that the 153-acre Pinebrook Bible Conference property in Stroud Township, Pa., is exempt from county and township taxes. The property is owned by the Pinebrook Foundation, Inc., headed by Percy B. Crawford, radio and television evangelist who operates three summer camps for young people at this location.

**Church construction reached new record in 1955:** Church construction set a record of \$736,000,000 in 1955, the Departments of Commerce and Labor estimated. The previous high was \$593,000,000 in 1954. December build-out at \$63,000,000 was the highest on record for that month. It compared with \$57,000,000 in December, 1954.

**Theology students plan unique venture:** This month the Divinity Faculty of McGill University and the Presbyterian College, Montreal, have canceled lectures for a week to enable seventy theological students, Presbyterians, Anglicans and United Church, to visit the town of Muskoka, Ont. There they will live in homes of the students, call at homes and conduct various evangelistic services. It is known as the McGill Divinity Student Mission and reported to be "a unique venture amongst theological colleges in North America."

**White House bars use of President's letter on Yonan Codex:** The White House has requested the Aramaic Bible Foundation to stop distributing reproductions of a letter written by President Eisenhower which refers to the Yonan Codex. The Foundation was using the letter in connection with fund-raising for promoting the ancient New Testament manuscript. Rev. William B. Adams, pastor of Temple Hill Baptist Church, Bethesda, Md., Foundation president, said it has complied with the White House request and "regrets the mistake" made in publishing the letter.

## ROAD

**Sweden tries antialcohol experiment:** In Sweden, in an attempt to cause Swedes to be "less alcohol-minded," the Government has ordered unusual restrictions. All newspaper ads for alcoholic beverages have been barred for six months and advertising signs and billboards are to be darkened at night and covered by day.

**Israel rejects television entry into state:** In Israel the government has rejected an offer made by David L. Sarnoff, the American RCA executive, to introduce television into the new state. Professor Benjamin Aktzin, lecturer in social studies at a Jerusalem university, is a determined opponent of television. It would be disastrous, he feels, to introduce TV into Israel, where money is urgently needed for development plans and where none can afford to be idle. Professor Aktzin argued that television has "completely changed the face of American society, causing millions of persons to become lazy."

**Youths give year to mission work:** In Sweden thirteen youths in the Mission Covenant Church have answered an appeal to "give a year to mission work." They are now being trained in both practical and theoretical aspects of church management. On completing their period of intensive training they will serve in teams of two each among various churches in the denomination. They will be youth workers and will receive board and "a small sum of pocket money." Some of the youths left well-paying positions to participate in the denomination-wide appeal last year.

## MISSIONS

**Nazarenes expand foreign mission work:** Leaders of the Church of the Nazarene, which has international headquarters in Kansas City, Mo., announced an expansion of its world missionary operations to include Formosa and the extension of present work in Africa and Japan. Twenty-three new missionaries were commissioned by the general board. With the new appointees, the Nazarene Church has a total of 319 missionaries in thirty-one foreign countries, according to Dr. Remiss Rehfeldt, executive secretary of the department of foreign missions.

## PEOPLE SAY

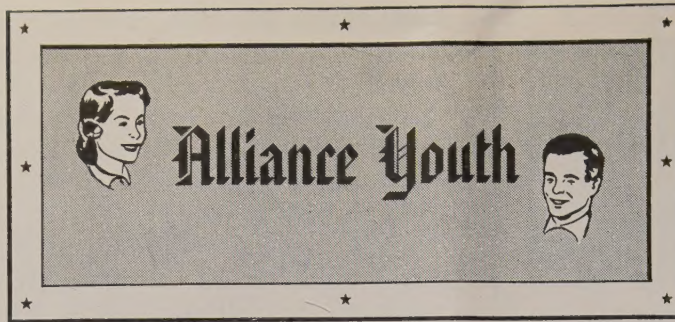
**Says politicians have problems with Christians:** Governor Frank Clement, of Tennessee, told an interdenominational meeting of laymen in Louisville that "we in politics have problems with some self-professed Christians." Addressing a Layman's Leadership Institute at Southern Baptist Theological Seminary, he said: "This thing of taking a holier-than-thou attitude because you are a church member or minister is the most unchristian thing we face. It's not Christian to complain about the payment of taxes unless you know what you're talking about."

**Theologian reports "swing away from mysticism":** A "swing away from mysticism" in theological circles and a trend towards an "all-out acceptance of historic doctrine" was noted in Grand Rapids, Mich., by Dr. Harold B. Kuhn, of Asbury Theological Seminary, Wilmore, Ky. He also reported a "stress upon the Evangelists rather than upon the social gospel. A deep skepticism with regard to all absolutes has crept into our nation," Dr. Kuhn said. "This has served as a solvent for the social gospel. There is again assertion of the unity of the Bible, even among liberals."





Ruth Sondregger



## "Where Does God Want Me?"

By Ruth Sondregger

Dean of Women, Fort Wayne Bible College

Not long ago one of the girls in the school came to my office and asked, "Can you tell me how it is that so many kids seem so certain about the Lord's leading for them, when I just seem to be drifting along? How can I know definitely where God wants me?"

I suggested that we start at the beginning. So I asked her, "Would you be willing to do anything and go anywhere and be anything that God wants? Can you say 'yes' to that without reservation?"

Her answer revealed her real problem. "Isn't it rather difficult to say 'yes' before I know what God wants me to do?" As God gave wisdom, I explained that God never reveals His will for the mere sake of satisfying our curiosity.

The problem of this girl is a common one with many young Christians. The answer to this almost universal problem is to realize that the mark of a surrendered life is to say "yes" to all the will of God even though a particular plan is not known to us. God does not fashion His will according to our choices. The best example of this is the choice that Jesus made in Gethsemane. He did not welcome Calvary, but it was God's will for Him, and He embraced that will when He said, "Not my will, but thine, be done."

The first two verses of Romans 12 give two steps for living in the will of God. The first is to surrender to Him as Lord. The second is not to be conformed to this world, and that means more than outward appearance and behavior. God wants us to be transformed, to have renewed minds. A real soaking-in of

the Word and prayer brings the mind of God into our minds. The more we live in the Word of God and in prayer fellowship with Him, the more the Spirit of God renews our minds and makes them aware and alert to the will of God.

God does not want us to be concerned about the future: a year or two years from now. As God's will is done now, He will give just the amount of light for the future that He deems necessary. If we really believe that God is able to reveal His will to us through His Word, we can trust the Holy Spirit to illuminate the way we should go. As long as we do not quench or grieve the Holy Spirit, He will be faithful in witnessing to our obedience by the peace He gives. Understanding the will of God is one of the values we believe God grants to those who faithfully study His Word.

After prayer this girl left my office. Her questions were answered. It was evident that her heart and mind were settled, knowing that she is in God's will *now*.—*Bible Vision*.

### Going to the Dogs?

The varied array of food for "man's best friend" displayed on market shelves causes me sometimes to wonder if it is not true that man is fast going to the dogs. Some time ago the grief of a friend of mine over her dead pet stirred me to greater wonder. Three days of weeping and weeks of tapering sorrow followed the death of her Boxer. She kept saying, "He's all I had . . . he was my whole life." Her sorrow seemed a little extreme until I thought of it in relationship to multitudes of

others who are saying of their business, their favorite recreation, or other possessions, "That I have . . . that's my whole life."

It indicates a mighty poor understanding of life's real values when we can say of any temporal thing, "It's my whole life." It is silly to think to ask ourselves what more to us than anything else. The kind of person we really are is shown by what we consider of great value. If pleasure is the chief end of life, we indulge only ourselves in it. If material gain, such as houses and gadgets, these all quickly away from us, or we lose them, and they prove to be worthless.

Man was never created for things, but was placed in this world to get a hold on some eternal value that will prepare him for heaven. Had Paul been asked what he considered to be the most essential thing in life he undoubtedly would have answered, "To me to live Christ."

No child of God, necessarily equipped with this lofty and eternal standard, can be content to live just a new home, a new car, a new weeks' annual vacation or a new prized show-winning pup. —  
HOWARD J. HANSEN, *Blairsville*

### '56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

#### "LET'S GO . . ."

Say, youth leader, have you introduced your group to the AYF contest? Perhaps you AYFers ought to cheer on your leaders to find out what's going up the program in your club.

It could be you do not have a program you feel is good enough to submit. Why not get together and make a good one? After you have proved worth in your own AYF meeting, submit it to the contest.

Keep in mind that your entire group's contribution to the advancement of the national AYF program.

Great or small, good or poor, all send in programs to the AYF test. Let's go!

Our goal: 500 AYF programs



# Expendable for Christ

*In the jungles of Ecuador five young men gave their lives to reach the savage Auca Indians who have still to hear the gospel message*

*Information from the Intermission Fellowship of Ecuador; photos from the Missionary Aviation Fellowship*

PERSONAL safety is not a primary consideration with a missionary. Like a good soldier he takes sensible precautions but he does not "play it safe." Where risks are necessarily involved he is willing to take them for the sake of letting men know the all-important news that Christ gave himself as a sacrifice to free them from sin.

The more savage or inaccessible people the more apparent their need of the gospel and the more urgent seems the call to reach them. Nathanael Saint, James Elliot, Peter Leming, Edward McCully and Roger Youderian knew full well what might happen if they went among the Auca Indians. They and their wives had considered the cost and, due to the highest traditions set by soldiers of the cross, they counted not their lives dear unto themselves. Other efforts to reach the Auca Indians have met with such violent resistance that their determination to remain isolated is unmistakable. No means of communication existed by which the news of salvation might be conveyed to them. In their wickedness, superstition and sin they absolutely have chosen to remain ignorant of the transforming power of Christ. And yet they have no idea what they are refusing. They have no radios with which to receive the wonderful tidings from "The Voice of the Andes" in Quito, nor has anyone sufficient knowledge of their language to prepare a broadcast. Their language has never been reduced to writing. Printed messages dropped from the air would only be curious scraps of paper to them. If the Auca Indians were ever to hear the gospel someone must go to them in person. This was the burden upon the hearts of these five young men.

Every phase of the problem had been studied by personnel of Christian Missions in Many Lands and

the Gospel Missionary Union in consultation with the Missionary Aviation Fellowship. During the past year several contacts were made with four women from the Auca tribe who had left their people and for some reason had fled into territory occupied by Quechua-speaking Indians in the northern jungle. From one of the women a limited vocabulary of Auca words was obtained. In all, over a period of three months, twelve flights were made from Arajuno, where the McCullys were stationed, to an Indian village near the bank of the Curaray River. The plane did not land but a number of articles were dropped or let down in a bucket by a unique method perfected by Nathanael Saint, the pilot. Soon the Indians began to show their appreciation of the gifts by putting things which they valued in the bucket. This certainly was not a display of hostility.

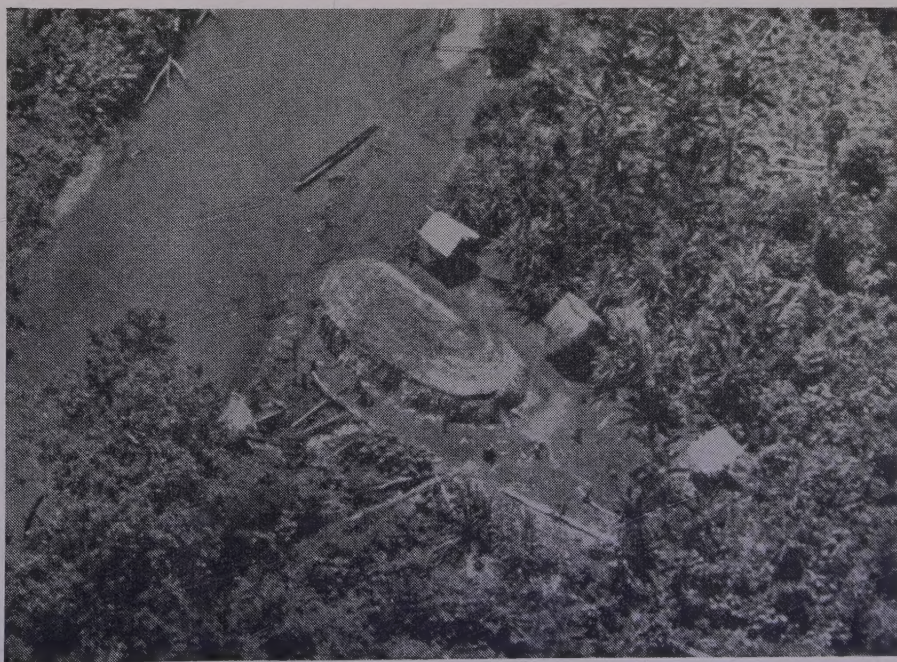
Encouraged by evidences that the

Indians welcomed the plane's coming, the missionaries concluded the time had come for the crucial step. On Tuesday, January 3, the plane repeatedly landed on the beach by the river with personnel and supplies and the men set up a tree house which was to become their shelter temporarily. Flying time from Arajuno to where they landed is about ten minutes.

The night of the 4th Mr. Saint wrote in his report to the field headquarters of the Missionary Aviation Fellowship in Shell Mera: "Thank God for the unusually evident blessing we have seen yesterday and today. Thank God for a good team, and forbid that any man should fail to praise Him. . . . We find that we have a friendlier feeling for these fellows all the time. We must not let that lead us to carelessness. It is no small thing to try to bridge between the twentieth century and the stone age. God help us to take care."

*It was near this village on a tributary of the Curaray River that the missionaries set up their camp to try to contact the Aucas*

N. SAINT





On December 18 Mr. Saint had written what undoubtedly expressed the purpose and feeling of the entire group of men who were then ready to risk their lives to reach the Auca Indians with the gospel: "As we have a high old time this Christmas, may we who know Christ hear the cry of the damned as they hurdle headlong into the Christless night without ever a chance. May we be moved with compassion as our Lord was. May we shed tears of repentance for those whom we have failed to bring out of darkness. Beyond the smiling scenes of Bethlehem may we see the crushing agony of Golgotha. May God give us a new vision of His will concerning the lost and our responsibility.

"Would that we could comprehend the lot of these stone-age people who live in mortal fear of ambush on the jungle trail, those to whom the bark of a gun means sudden mysterious death, those who think all the men in the world are killers like themselves. If God would grant us the vision, the word 'sacrifice' would disappear from our lips and thoughts; we would hate the things that now seem so dear to us; our lives would suddenly be too short. We would despise time-robbing distractions and charge the enemy with all our energies in the name of Christ. May God help us to judge ourselves by the eternity that separates the Aucas from a comprehension of Christmas and Him, who though He was rich, yet for our sakes became poor, so that we through His poverty might be made rich."

Back in Arajuno on the night of the 4th Peter Fleming wrote a description of the entry that had been made into Auca country. He mentioned the beautiful weather and praised the Lord for enabling the plane to keep a precise schedule on the initial flights. Tiny flies and bees added extreme discomfort as the men toiled in the heat to put their equipment in order. At the close of this entry in his diary, Mr. Fleming wrote: "Tomorrow will be another day of it, perhaps giving us the contact we long for. The Aucas are definitely looking for us somewhere. They may have already spotted us, and are now watching us, or they may mistakenly be headed

up here. May God control in all."

The evening of January 6 Mr. Fleming recorded in his diary the account of their first contact with the Auca Indians. "This is a great day for the advance of the gospel of Christ in Ecuador. On a two-hundred-yard-long *playa* [beach or sand bar] in the middle of the Curaray River about 11:15 this forenoon an Auca voice boomed out a barrage of unintelligible, excited sounds to give us the long-awaited and much-prayed-for first contact with these savages. . . . Mid-afternoon found Ed on one end of the *playa*, Jim on the other and Rog, Nate and I in the center near the shack, all of us shouting phrases periodically. Suddenly from directly across the river a strong masculine voice began jabbering at Ed, and immediately three Aucas stepped out into the open on the opposite bank. Two were women and one a man. My heart jumped and thumped wildly as we walked slowly to join Ed and to shout phrases with him. [Jim Elliot went into the river to meet the Aucas. He reached his hands to them and led them back to the other missionaries.]

"The man was a young fellow of about twenty. The girl was younger, and the woman perhaps thirty. They were completely naked except for a G string around the waist. They showed neither fear nor comprehension of cameras. The man was interested but not forward. He was completely unafraid and unembarrassed. He seemed to feel very much at home and soon began to show interest in the plane, and we guessed from his talk that he was willing to go to the Auca village to call his comrades.

"We put a shirt on him, and he climbed into the plane with no sign of any emotion except eagerness to do his part. Nate taxied down the strip and took off while the fellow shouted all the way. After circling briefly Nate landed, thinking to give the fellow a rest before making the flight to Terminal City [the Auca village]. Nothing doing. He was ready to go then. I guess he shouted all the way over and back, and thoroughly enjoyed the trip.

". . . They stayed right there on the *playa* when we left, evidently preparing to spend the night there. We can earnestly pray that the others



An Auca who visited the men in the camp on the beach—still without the gos

will come over and invite us to to their place. This fellow seemed reluctant whenever we mentioned the subject. It may be that he lacks authority to invite us on our own."

Sunday noon, the 8th, through radio contact the missionaries at the beach reported that Indians from the village had put in appearance and apparently were of friendly intent. A moment later they reported the arrival of more Aucas. Although earlier in the radio conversation they had agreed to make contact again at 4:30 in the afternoon, no further word was heard after they spoke of additional Aucas arriving. Concern for the safety of the party caused John Keenan, also of Missionary Aviation Fellowship, to fly over the site on the Curaray River Monday morning. He saw the Pri



per Cruiser standing on the beach with its fabric stripped off it, but saw no sign of any men.

Subsequent search by members of the Air Rescue Squadron (MATS—U. S. Air Force) revealed that the missionary party had suffered violent treatment at the hands of the Indians. The Air Force brought in an air transport a small helicopter and a helicopter in the survey. The Ecuadorian Air Force aided in supplying aviation gasoline and in providing troops for a ground search party which left Quito on January 11. Five men from different missions were accompanied by fifteen Ecuadorian soldiers and an equal number of Indians who were sent by the military commander. On January 11 Indians traveling upstream in two canoes had been observed from the air near the site of the massacre. The search party, also traveling by canoe, were advised of this on the 12th over radio by Air Force Major Malcolm Nurnberg who was at the time flying with John Keenan. When interrupted, the Indians admitted being at the site. They had taken a radio from the tree house, and this they turned over to the missionaries.

The afternoon of the same day the helicopter was assembled and ready to fly. At 3:10 P. M. it landed at the place to which the ground party had advanced and then proceeded to the beach about ten miles further down the river. While the helicopter pilot kept the motor revved high enough to permit an emergency take-off, Major Nurnberg was able to spend a short time on the beach. While there he located four bodies of the heroic missionaries who had been killed in their attempt to give the message of life to a people who have not heard. All the while a C-47 and a Piper Pacer were flying cover for the helicopter and the Albatross of the Air Rescue Squadron in Shell Creek joined them over the site.

Arriving on the 13th at the beach where the attack took place, the ground party, with the permission of the five widows, buried the bodies which they were able to recover, laying them to rest in the place where they fell in the line of duty. One body had not been found, but an Indian was contacted who had seen the body early in the week and had taken from it sufficient personal ef-

fects to establish identity definitely.

The five ladies requested to be flown over the incident site and the afternoon of January 14 were taken by a C-47 of the U. S. Navy. By their poise in the midst of this great sorrow they have given eloquent testimony to the power and beauty of the Christian faith—the faith for which their husbands gave their lives. They belong to that noble army of those who love Christ more

## Getting the Best of Moods

*(Continued from page 6)*

speaking in the "still small voice." Martin Luther often reminded his followers that vital faith in Jesus Christ was the first requirement for banishing despair.

In truth, there is fortification against needless sags and depressions in the living of a truly spiritual life and in the cultivation of practical and systematic spiritual habits. Paul describes the characteristics of such spiritual living in his letter to the Ephesians (5:15-21). Hear the sainted apostle as he prescribes the kind of holy living which is fortification against depression and despondency: (1) "Walk circumspectly"—seriousness of purpose; (2) "redeeming the time"—stewardship of opportunity; (3) "understanding what the will of the Lord is"—divine guidance; (4) "be not drunk with wine"—discipline; (5) "be filled with the Spirit"—spiritual consecration; (6) "speaking to yourselves in psalms and hymns and spiritual songs"—spiritual meditation; (7) "singing and making melody in your heart to the Lord"—radiance and praise; (8) "giving thanks always for all things unto God"—thanksgiving; (9) "submitting yourselves one to another in the fear of God"—humility.

Such spiritual living becomes a tonic to the human spirit, and the human spirit filled with the Holy Spirit becomes spiritual health to withstand the ravages of depression.

No Christian has the right to be unhappy. Unhappiness is wrong for the Christian—in reference to himself, in relationship to those about him and in respect to the Christ whom he professes. Therefore, Christians must learn to get the best of all wrong moods.

than anything else and who have shown their love in their selfless consecration to Him.

A memorial service was held on January 16 in the English center at Quito. The American Ambassador, Mr. Sheldon T. Mills, paid tribute to the courage manifest by these heroes of the faith. Rev. George Constance, Area Secretary for The Christian and Missionary Alliance, who arrived in Quito at noon that day has written, "The whole of Ecuador has been profoundly moved with this seeming tragedy." He also expressed special appreciation for the coöperation of the Ecuadorian government and the newspapers.

Mr. Constance took part in another memorial service conducted in the Alliance Temple. In response to the invitation at the close of the service more than thirty young people, including some missionary children, knelt at the altar dedicating their lives to God's service.

Already it is clear that what has happened on the threshold of the year 1956 is having a tremendous effect. Christians and others are doing some serious thinking. When young people of this type are willing to give their lives in the service of Christ, can anyone who enjoys the enlightenment of the Christian faith refuse to have a part?

Missionaries closely in touch with the situation feel that some of the Indians represented by the three who came to the camp on the beach may be peacefully inclined and the hostility of the others was stirred by witch doctors. A struggle for the Auca Indians is still in progress and the chief weapon of this warfare is prayer—a weapon which can be wielded effectively by Christians aroused from their ease by this tragedy. The contact which has been made at such sacrifice may yet be used of God to open the way. The enemy has probably overstepped himself in this instance as he has often done in the past.

God never permits His martyrs to die in vain. From over those graves deep in the Ecuadorian jungles is sounding a trumpet call summoning Christians everywhere to see that the Aucas and all others who have not yet heard quickly receive the message.





News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### The New Generation

On January 23, to Mr. and Mrs. Melvin Loptson, Beirut, Lebanon, a son, Paul Gordon.

On January 4, to Mr. and Mrs. John Barkman, Harlingen, Tex., a daughter, Rebecca Joy.

### With the Lord

While journeying homeward to spend Christmas with his parents, Mr. Theron A. Pearl was instantly killed in an automobile accident which occurred six miles south of Marshall, Mich., on December 23.

Mr. Pearl was twenty-six years of age. He received his Bible training at St. Paul Bible Institute where he was known as a deeply spiritual young man. In early November he assumed the leadership of the Richmond, Ind., church. Although his ministry must be measured in terms of a few short weeks, his consecration, his devotion to God and task, and his deep love for his people and for the lost have left impressions in the Richmond church and community which will not be forgotten. The funeral service was conducted by Rev. G. J. Bersche and Rev. G. E. Davis, District Superintendent.

Mr. Herbert Preston Brooker, charter member and trustee of The Alliance Church, Daytona Beach, Fla., went to be with the Lord on the morning of January 25. He was seventy-five years old. He was one of the builders in charge of the erection of the church, and was teacher of the men's Bible class in the Sunday school at the time of his passing. He is survived by his widow and three sons: H. A. Brooker, Daytona Beach; James Brooker, Miami, Fla., and Rev. L. Latimer Brooker, Toronto, Canada. The funeral was held in Daytona Beach on January 26 with the pastor, Rev. Glenn E. Smith, in charge.

### Rally Gains in Attendance

When more than 250 persons attended the New Year's Day AYF Rally of the Hudson-Mohawk Zone, held in The Washington Avenue Alliance Church,

Albany, N. Y., it represented an increase in attendance of more than 400 per cent over the previous rally. Rally officers attribute the phenomenal gain to a large volume of prayer in the interest of the day's activities and the tour of a promotional group in the area. This group, consisting of a lay speaker and a young ladies' trio, visited the various churches on respective Sundays to stir up interest in the rally.

Rev. William E. Allen, of Rochester, N. Y., was the speaker for the day, bringing timely messages under the anointing of the Spirit of God. Several young people sought the Lord at the altar for the infilling of the Holy Spirit. Rev. Bernard Dunham, pastor at Troy, N. Y., is rally-president.

### Continues Extension Ministry

Rev. Frank Bertram Miller has recently returned to Yakima, Wash., to continue his former extension ministry in the Alliance church there, as well as in Richland. His present address is 4106 Summitview Ave., Yakima, Wash.

### Youth and Sunday School Meeting

The Christian and Missionary Alliance Church in Van Buren, Ark., experienced great encouragement in the Sunday school and youth convention January 31 and February 1 conducted by Rev. W. B. Blackford, National Youth Secretary, and the National Sunday School Secretary, Miss Mavis Anderson. Meetings were held at 10 A. M., 2 P. M. and 7:30 P. M., with the noon and evening meals provided by the women's prayer band.

The pastor, Rev. Henry P. Knapp, and the people were wonderfully stimulated by the inspirational and informative messages and helps given for the building up of the Sunday school and youth work. The question and answer periods were especially helpful. Sunday school workers and youth leaders from surrounding areas in the Ozark Mountains also attended.

### Chaplain Promoted

Chaplain Joseph Hodges has been promoted to the rank of Major in the United States Army Reserves. Chaplain Hodges is presently stationed at 17th Armored Eng. Battalion, A.P.O. 42, c/o Postmaster, New York, N. Y.

### Youth Rally at Oneida, N. Y.

The AYF Rally of the central New York area was held at the C. & M. A. church, Oneida, N. Y. Rev. Edward Murray, of Gates, N. Y., was the main speaker. Many young people moved to accept Christ as Master of their lives.

Miss Jane Combs, new missionary to Gabon, and Rev. Nathan Tyler, of Congo, gave stirring messages of the need on the fields and the responsibility and privileges in meeting those needs.

The offering of the evening service amounting to \$120 was given to Miss Combs to help supply her outfit. The attendance banner was earned by the Ohio, N. Y., AYF.

## Letters

### "Revival" Series

Your editorials on Revival have been timely.—HARRY L. TURNER, *President C. & M. A.*

Thanks for the good editorials on Revival. I can't help but feel the hindrance to revival is that we will not pay the price. R. R. BROWN, *Pastor, Omaha Gospel Temple, Omaha, Nebr.*

You certainly hit the bull's eye in your editorial of January 11.—H. M. SHUM, *President-Emeritus, C. & M. A.*

### Missionary Per Capita Giving \$230

Some time ago I read in the Religious Caravan column of the WEEKLY an article stating that the missionary giving for a church in Indianapolis, Ind., was \$200 capita annually.

I would like to tell you about the church of which I am a member, the Kost Avenue Baptist Church in Chicago. The pastor is Rev. James A. Watt. In the year 1955 just under \$14,000 was given by sixty members for the cause of world evangelization, or a per capita giving of \$230. This little church was almost ready to give up three years ago when Mr. Watt was called. His message has continued to be, "Live according to God's Word." "Give to world missions so that Jesus will soon return (Matt. 24:14)." The needs are never stressed because we believe that "the light that shines the farthest shines brightest near at home."

We have just completed a mission conference in which some were saved, some gave their lives for God's service, some accepted His call to go to the mission field and practically everyone submitted a pledge to help finance foreign missions. The total pledged for the year 1956 was \$16,500 and we're trusting God to raise up \$20,000. We believe it will be done.

I am a deacon in this church. I accepted Christ at the age of twelve in the Christian and Missionary Alliance church in West Pittston, Pa., under the ministry of Rev. and Mrs. Peter Slack, evangelists. Right now I am studying for the ministry in a Baptist seminary and hope some day to serve God in a foreign land.

I appreciate so much the spiritual refreshing I get as I read my ALLIANCE WEEKLY and pray much for all who are concerned about getting God's Word to the uttermost parts of the earth.—V. C. BRANTINGHAM, *Chicago, Ill.*

### A Wrong Scripture Reference

In Dr. A. C. Snead's article in last week's issue ("A Faith-impelled Decision") a typographical error resulted in a wrong reference of Scripture being given. Speaking of the spiritual equipment of missionary recruits Dr. Snead had written: "At all times they will need assurance of the living reality of Psalm 91 and Isaiah 40:25-31 and 41:10, 13-20." In the previous article the first reference appeared as Isaiah 10:25-31, which has a decidedly different context. We regret the error.



## Sunday

DAILY READING—Romans 12:9-21.

DAILY TEXT—"Overcome evil with good" (verse 21).

On the Cornish coast there were two fishermen who were on unfriendly terms. One was rude and most unkindly, who took every opportunity to abuse and insult the other who was a Christian, even destroying his fishing nets on the pretext that he had tripped. One stormy day the fishing boat of the former was drifting out to sea and would certainly have been lost had not the other leaped into the surf and by desperate exertion rescued it. As he slowly drew it to its moorings and came ashore, the owner came out of an ale house and was dealing with sullen mien on the shore. So rude to thank his benefactor, he looked up with a sullen glance and said, "Why did you do that?" "Because," said the other, "I couldn't help it." "But you could you do it after the way I have treated you?" "Why," said the other, "I couldn't help it." "What are you?" said the first. "I am a Christian," answered. "Well," said the other, "you are the first I have met."—A. B. SIMPSON.

## Monday

DAILY READING—John 11:38-46.

DAILY TEXT—"He that was dead came forth" (verse 44).

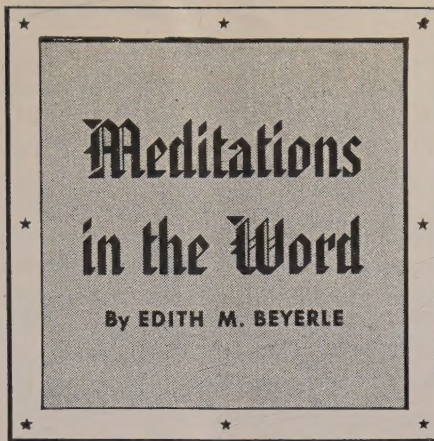
The famous clock in Strasbourg Cathedral has a mechanism so complicated that it seems to the ignorant and superstitious almost a work of supernatural skill. The abused and offended maker, while as yet unpaid for his work, came one day and touched its secret springs and it stopped. All the science and ingenuity of a nation's mechanics and artisans failed to restore its disordered mechanism and set it in motion. Afterward, when his advances were redressed, that maker came again, touched the inner springs and set it again in motion, and all its multiplied parts once more revolved obedient to his will. When thus, by touch, he suspended and restored those marvelous movements, he gave any doubting mind proof that he is the maker, and certainly the master, of that clock. And when Jesus of Nazareth brings to a stop the mechanism of nature . . . more than all, when He can not only stop, but start again, the mysterious clock of human life—He gives to an honest mind overwhelming proof that He is God.—THUR T. PIERSON.

## Tuesday

DAILY READING—Revelation 3:14-22.

DAILY TEXT—"He that hath an ear, let him hear what the Spirit saith unto the churches" (verse 22).

Several members of a certain church were discussing the proposed annual budget. Said one, "It seems to me that this is out of proportion. We are keep-



ing too much for ourselves." Another responded, "But what could we cut out? We need everything listed here." Said the first, "This station wagon, for instance!" "Oh," came back the answer, "we need the best for our young people." Thoughtfully the first person spoke, "What is the best for our young people? Is it not an example of selflessness and of concern for all those who have yet to know God's love?" How can the Church in Christ's name spend so much money on itself when there are millions of people in the world who have never even heard of God's love? The Church, like the man, must lose her life for Christ's sake that she may find His life in all its power and richness and beauty.—SELECTED.

## Wednesday

DAILY READING—Psalm 143.

DAILY TEXT—"Teach me to do thy will; for thou art my God" (verse 10).

*Lord, let me make this rule:  
To think of life as a school  
And try my best to stand each test,  
And do my work and nothing shirk.*

*Should someone else outshine  
This dullard head of mine,  
Should I be sad? I will be glad;  
To do my best is Thy behest.*

*These lessons Thou dost give  
To teach me how to live:  
To do, to bear; to get and share;  
To work and pray and trust away.*

*What though I may not ask  
To choose my daily task,  
Thou hast decreed to meet my need.  
What pleases Thee that shall please me.*  
—MALTBY D. BABCOCK.

## Thursday

DAILY READING—Ephesians 2:1-10.

DAILY TEXT—"Created in Christ Jesus" (verse 10).

The beautiful trees and green grass and the bright sun God created that they might show forth His beauty and wisdom and glory. When that tree, one hundred years old, was planted, God did not give a stock of life in which it could carry on its existence.

Nay, verily. God clothes the lilies every year afresh with their beauty; every year He clothes the tree with its foliage and its fruit; every day and every hour it is God who maintains the life of all nature. God created us that we might be empty vessels in which He could work out His beauty, His will, His love and the likeness of His blessed Son.—ANDREW MURRAY.

## Friday

DAILY READING—Luke 10:17-24.

DAILY TEXT—"Rejoice, because your names are written in heaven" (verse 20).

Our text embraces one of the most important and profound utterances of our Saviour as regards the attitude of His followers concerning subjects of rejoicing. He was referring them not only to their initial salvation, but also to all the "riches of his glory" to be inherited by them subsequent to that initial work, here and hereafter. Their success in service might wane and perish for the time being, as indeed it did when their Master was condemned to a felon's death; but no Jewish Sanhedrin, nor even the higher court of appeal (the Roman), could have any effect upon the record books of heaven. And what Jesus advised His disciples then is excellent for His followers today. Success in any line, be it ever so dazzling, has no guarantee against the ravages of the destroyer; but a name recorded in heaven has a written guarantee, even the promises of God. "The inheritance of the saints in light," both for time and eternity, is worth far more than all that earth can offer of success with its attendant advantages. May we major in the eternal and minor in the transient.—PAMELL.

## Saturday

DAILY READING—Song of Solomon 1:1-8.

DAILY TEXT—"Draw me" (verse 4).

The more the soul becomes like God, the more clearly it discerns God's excellences and the more distinctly and fully it feels His attracting power. . . . If a soul in this intimate nearness to God should be left to fall into any error or sin, it would be immediately thrown into the greatest confusion and inward condemnation. God becomes the incessant examiner of the soul, but still in such a way that the soul, moving in the divine light, can see and examine for himself. When we fall into errors and even undoubted sins, the rules of inward holy living require us not to vex and disquiet ourselves, but simply in deep humiliation and penitence to turn calmly and believingly, without fear and without agitation, to Him who forgives willingly, to the cross of Christ where it can be truly said that wounded souls are healed. Great agitation and vexation of mind are not necessarily penitence nor the result of penitence, but rather the result of unbelief.—THOMAS C. UPHAM.



# A Look at the Lesson

By REV. DON J. KENYON

For March 4, 1956

## Jesus Faces the City

Luke 19:37-48

GOLDEN TEXT—"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."—Luke 19:41, 42.

DEVOTIONAL READING—Revelation 21:22-22:5.

### Introduction

This is one of the most tragic chapters in the story of redemption. The "triumphal entry" herewith enters into a scene of the compassionate Christ weeping over an apostate city. Jerusalem, the symbol of atrophied religion, calls forth the deepest emotion from the Son of Man. The grave of Lazarus brought forth tears because of the unbelief of the crowd that stood by. This graveyard of dead religion—Jerusalem—brought forth tears because of the hopeless blindness it represented. Our lesson makes reference to the "modern world." We also are slaves reacting in blind obedience to blind leaders. History repeats itself with monotonous regularity.

### I. A Rebuke Challenged (Luke 19:37-40)

(1) *Descent of the mount.* Jesus' journey from Bethany would require a descent into the Valley of Kidron. The city with the magnificent Temple of Herod would now be in full view.

(2) *Multitude of disciples.* The many loyal followers of Jesus, including the twelve, are referred to. A spontaneous shout went forth from their lips which was prompted by (a) the great healings, miracles and teachings of Jesus; (b) the Messianic hope which was burning hot in the hearts of those who felt that now was the time in which Christ would openly declare Himself. The pageant which ended in a public display of Christ's compassion rather than His power and glory was probably a puzzle to the inner circle of His friends. The whole display was a serious offense to the Pharisees.

(3) *Rebuke thy disciples.* This was prompted by the apparent blasphemous reference to the coming of the King and the kingdom (v. 38). Their point of view is obvious: how could such an event as

this be imminent and the religious leaders of Israel be unconsulted? The rebuke was born of raw scorn with a generous element of wounded pride. *If anyone should be aware of the coming of the King, it is we, the Pharisees!*

(4) *The stones . . . cry out.* If Christ should rebuke these animate witnesses who proclaim the climax of world redemption, then God would grant voice to inanimate objects to take up the silenced song. The magnitude of this event called for expression. If humanity should keep silence, other creation would respond.

### II. A Compassion Manifested (Luke 19:41, 42)

(1) *He beheld . . . and wept.* Christ must have seen more than the physical beauty of the great city. It was the pride of every Jew—a magnificent spectacle. His eyes were able to behold its religious bigotry, its social injustices, its material prosperity and its human depravity after centuries of opportunity. This brought on His tears.

(2) *If thou hadst known . . . in this thy day.* The sign of His compassion stems from the naked fact that they knew so much about religion and so little of the will of God. This was indeed the day of Israel's greatest opportunity, the climax of centuries, the consummation of all her promises. Her entire spiritual heritage had been reduced to a worldly religion.

(3) *The things which belong unto thy peace!* Israel's peace after centuries of struggle lay in the Prince of Peace. "The chastisement of our peace was upon him." Her solution was not to bicker and bargain with Rome but to return to God. The promised blessing to Abraham's seed was to be a Person, not a prosperity. God had declared war against sin. His was a promise of deliverance, redemption. Israel's promises were heart promises.

(4) *Hid from thine eyes.* They were judicially blinded by their own perversion of truth. This issued out of the immutable result of defiance of God's moral government. The light within them had turned to gross darkness. This is one of the prices of moral freedom.

### III. Judgment Prophesied and Performed (Luke 19:43-48)

(1) *Days shall come.* The certainty of the tragic end of Judaism is thus prophetically announced from the lips of the Judge. It would not be long now until they would scream for His blood to be upon them and their children. They did not know that the blood of this One, God's Lamb, either covers or condemns.

(2) *Cast a trench . . . compass . . . keep thee.* This is an accurate prophecy fulfilled about thirty years later in the awful destruction of the Jewish economy by the relentless armies of Rome. Such a trench was "cast" to force the city to surrender to the Roman siege led by Titus in 70 A. D. Never was a prophecy more literally fulfilled. The city was surrounded and "kept." No man left the gates. (This time of Israel's humility is described in a gruesome eyewitness account by Flavius

Josephus in his *Antiquities*. The teacher would do well to consult this material.)

(3) *Shall lay thee even with the ground.* Titus in his fury at the stubborn rebellion of the Jews not only burned and leveled the lovely city, but actually ploughed it.

(4) *Thy visitation.* The cause of worst religious and political debacles in all history was spiritual ignorance and burning religious zeal. (See Rom. 10.) History has brought the visible Church to the same crossroads.

(5) *Began to cast out.* A second clearing of the Temple which in rich significance served as a token judgment of what the ultimate destruction of Jerusalem Temple would be the climax.

(6) *To destroy him.* The most effective way to deal with a problem (in shallow wisdom of earthly, devilish, sensual men) is to destroy the person who created it. Rather than to face the truth in Christ, they wasted their energies in trying to devise means to avoid the inevitable commentary on apostate religion then in this "modern world."

*I heard the voice of Jesus say,*

*"Come unto Me and rest;*

*Lay down, thou weary one, lay down;*

*Thy head upon My breast!"*

*I came to Jesus as I was,*

*Weary and worn and sad;*

*I found in Him a resting-place*

*And He has made me glad.*

—H. BONAR

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## Local Conventions

ility to survive is not the measure of man greatness. Ability to sacrifice is. tting aside comfort, pleasure or convenience in order to send messengers to n who are lost unless they hear of rist is noble, but putting their salva- n above our personal needs is to act the Spirit of Christ. Of the churches Macedonia it is written in letters of ld, "Their deep poverty abounded unto e riches of their liberality." Attending missionary convention will help make us contented with a lower standard.

### Convening February 26-March 4

#### theastern District

mpa, Fla. ....February 27-March 4  
Petersburg, Fla. February 27-March 4  
inter Haven, Fla. ....March 1-4

#### uthwestern District

rt Arthur, Tex. ....February 26-28  
nterville, La. ...February 29-March 2  
lsa, Okla. ....February 27-March 4

#### entral District

ouisville, Ky. (Gospel  
Tabernacle) ..February 27-March 4  
(People's) ....February 27-March 4  
elvindale, Mich. February 27-March 4  
enton, Mich. ....March 4  
leveland, Ohio  
(West Side) ...February 27-March 4  
(West Side No. 2) ....March 1, 2  
vinsburg, Ohio ....February 29

#### estern District

heaton, Ill.  
Wheaton College) .....March 1, 2  
ombard, Ill. ....February 29-March 4  
hicago, Ill. (West  
Irving Park) ..February 29-March 4

#### acific Northwest District

comia, Wash. ...February 26-March 4  
lympia, Wash. ..February 26-March 4  
elton, Wash. ...February 26-March 4  
odsport, Wash. February 26-March 4  
cCleary, Wash. ....February 26-29  
ma, Wash. ....February 26-29  
erdeen, Wash. ....February 26-29  
yce, Wash. ....March 1-4

#### uth Pacific District

mpoc, Calif. ...February 28-March 4  
nta Barbara, Calif. ....  
..... February 28-March 4  
nta Rosa, Calif. ....  
..... February 28-March 4  
overdale, Calif. ..February 28-March 4  
taluma, Calif. ..February 28-March 4

#### stern and Central Canadian District

heatley, Ont. ....February 26-29  
sex, Ont. ....February 26-29  
rnia, Ont. ....March 1, 2

#### estern Canadian District

unloops, B. C. ..February 27-March 4  
ail, B. C. ....February 27-March 4

BRUARY 22, 1956

## The Valley of Dry Bones

(Continued from page 4)

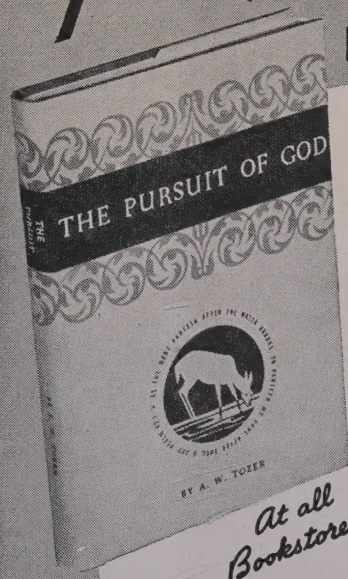
In this day when Ezekiel's prophecy is being fulfilled God does not have a prophet like him whom He can command to go and prophesy unto "these bones" and to "prophesy [pray] unto 'the Spirit.'" But He does have a large number of born-again believers, members of the Body of Christ called the Church, who have access to the throne of grace and are in possession of the gospel of reconciliation. When they see the vision and feel the burden as did the prophet, they are capable of doing God's will in behalf of Israel.

If you have never had a share in

seeking to preach the gospel to "the lost sheep of the house of Israel," if you have never interceded in their behalf, give careful thought to the prophet's Spirit-inspired commission. It is very probable that God wants to use you to "prophesy [pray] unto 'the Spirit' . . . and say to 'the Spirit,' Thus saith the Lord God; Come from the four winds, O 'Spirit of God,' and breathe upon these slain, that they may live."

Some day when those "dry bones" live again and break forth in adoration of their long-rejected Saviour and King who was slain to give them life, you will rejoice forever that you helped in the accomplishment of God's purpose for Israel.

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W. W. CONLEY

*A happy Dyak and his wife. Both are Christians.*

## God Leads His Children Along

CHRISTIANS in the Dyak churches of the Pinoh area, Melawi district, did not know what lay ahead or they might have hesitated to try getting along without the financial help they had been receiving from churches in the Belitang area. At the national church conference held in December, 1954, their representatives and pastors did, however, commit themselves to become independent of financial subsidy.

The year 1955 brought catastrophe to West Kalimantan. Fire swept through Sanggau, reducing its business district to ashes and leaving many wealthy merchants penniless and hundreds of families homeless. Floods did more widespread damage. Tropical rains swelled rivers to the highest level in a decade. As far interior as Nanga Pinoh, 350 kilometers inland, water rose to the eaves of houses.

Unable to burn brush and timber on their fields to fertilize them with ashes, the Dyaks had no rice crop. A few who managed to burn and plant on a day it did not rain reaped only 40 per cent of a normal crop.

An example of the Christians' response to this need was the church in Ribang Semalon. Although more severely tried than any of the others they stood faithfully by their pastor and his wife with their four children. At the time when food was most difficult to secure one of the elders said, "As long as we and our children have enough food to eat, our pastor and his family will have sufficient too." Nor did the pastor consider leaving his flock to better his lot elsewhere. He said, "Regardless of the shortage of food, as long as the Christians desire us to remain with them, we shall remain."

A group of believers who lean on others for support are not yet worthy to be called a church. That the Pinoh Christians refused to let disaster turn them from their decision is evidence that the Holy Spirit is getting them ready for a ministry that only genuine churches can fulfill.

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